

The Lion

May 1997

A merely parochial publication for members only of St. Mark's Parish, Denver, Colorado.

The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate.

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

The Christians were first called Catholic at Antioch! (St. Ignatius' Epistle to the Smyrnians 8.2)

Easter

Rise heart; thy Lord is risen. Sing his praise
With out delays,
Who takes thee by the hand, that thou likewise
With him mayst rise:
That, as his death calcined thee to dust,
His life may make thee gold, and much more just.

Awake, my lute, and struggle for thy part
With all thy art.
The crosse taught all wood to resound his name,
Who bore the same.
His stretched sinews taught all strings, what key
Is best to celebrate this most high day.

Consort both heart and lute, and twist a song
Pleasant and long:
Or since all musick is but three parts vied
And multiplied;
O let thy blessed Spirit bear a part,
And make up our defects with his sweet art.

I got me flowers to straw thy way;
I got me boughs off many a tree:
But thou wast up by break of day,
And brought'st thy sweets along with thee.

The Sunne arising in the East,
Though he give light, and th' East perfume;
If they should offer to contest
With thy arising, they presume.
Can there be any day but this,
Though many sunnes to shine endeavour?
We count three hundred, but we misse:
There is but one, and that one ever.

The Revd. George Herbert

Reading is a piece of cake for kids

By Bill Scanlon Rocky Mountain News Staff Writer

LITTLETON—William Shakespeare turned 433 Wednesday, so Carol Samson's advanced-placement students baked 113 birthday cakes.

The 113 student bakers swirled their favorite Shakespearean quotations across the frosting. They shared the sweets with underclassmen, hoping to tempt another generation of Bard lovers into the capable care of their favorite teacher. Samson is one of 16 Colorado teachers given Governor's Awards for Excellence in Education by Gov. Romer last week.

"She makes you love things that you wouldn't normally love," said senior Heather Arnold, whose favorite quotation is from Hamlet: "Doubt thou the stars are fire . . . doubt truth to be a liar; but never doubt I love." Said senior Krystal Miles: "She helps all of us to open our eyes to all the potential we have. She taps into our ability to become great people. When words pour from her mouth, we're all inspired to make her proud of us."

When Samson started teaching advanced-placement English 13 years ago, 44 Columbine High School seniors were enrolled. Now she has 113, almost one-third of the graduating class.

Samson said she learned from passionate, energetic people and now is teaching the same type of person. "When passion meets passion on an intellectual plane, what comes out is wonderful sharing."

She enjoys "watching their eyes when these passionate moments open up—the depth of their intelligence, the freshness and wonder of their ideas.

"If you can get that-out of them, pulling into the parking lot every morning is just a joy."

Samson peppers her love of the classics with some modern novels that deal in the same universal themes. Her students also read the *Iliad* and the *Odyssey* during a 28-hour overnight marathon last September, and have read *What's Eating Gilbert Grape*, a contemporary novel with links to Homer.

Timothy Pinkham said Samson "knows everything." "Her whole purpose is to make everybody thinkers, so you can think real clearly about everything. At the beginning of the year I felt hopeless. Now I can see the things she wanted me to see, the major themes, what represents what." Jason Obermeyer said Samson "digs in deep and shows you the deep meanings."

Obermeyer plans to pursue engineering in college. "But as long as I can, I'm going to read Shakespeare."

WHAT IF the Clergy and Parents could learn this enthusiasm for teaching the books of Moses and the Prophets, the Evangelists and Apostles, the Fathers and Doctors and Spiritual Writers? To "make you love what you normally wouldn't love" including God the Holy and Undivided Trinity, the Virtues, the Creation made by God, and Man in God's Image. Where do we learn this passion? -Ed.

May 1997

Sun

Mon

Tue

Wed

Thu

Fri

Sat

Please consider some volunteer activities at St. Mark's this summer: the Building needs paint 8 years after the last painting, the Sign needs attention, the Parish Hall needs expansion, the Tower needs repair, the Floors need varnish...

				1 Easter Thursday 9:00 AM Mass 7:00 PM Evensong	2 Easter Friday 9:00 AM Mass	3 Easter Saturday 9:00 AM Mass 4:00 PM KNUS Radio 710 5:00 PM Evening Prayer
4 I Easter St. Mark, Evangelist Observed (from 4/25) W 7:30 AM Matins 8:00 AM Mass 9:00 AM Church School 10:00 AM Mass 4:00 PM Evensong	5 Ss. Philip & James, Apostles (5/1) Echa of Crayke, Hermit	6 Edbert, Bishop of Lindisfarne St. Athanasius, BD (5/2)	7 Invention of the True Cross (5/3) John of Beverley, Bp of York 12:10 PM Mass	8 Indract, Dominica & Companions, Martyrs 9:00 AM Mass 7:00 PM Evensong	9 St. Gregory Nazianzen, BCD 9:00 AM Mass	10 Simon the Zealot 9:00 AM Mass 4:00 PM KNUS Radio 710 5:00 PM Evening Prayer
11 St. George, Martyr Observed (from 4/23) II Easter Myrrhbearing women W 7:30 AM Matins 8:00 AM Mass 9:00 AM Church School 10:00 AM Mass 4:00 PM Evensong	12 Ethelhard, Archbishop of Canterbury	13 St. Boniface, M & St. Abben, Ab	14 St. Pachomius, Ab 12:10 PM Mass	15 Bercthun, Abbot of Beverley <i>feria</i> 9:00 AM Mass 7:00 PM Evensong	16 St. Brendan of Clonfert, the Navigator, Ab 9:00 AM Mass	17 Mailduf, Abbot of Malmesbury 9:00 AM Mass 4:00 PM KNUS Radio 710 5:00 PM Evening Prayer
If you believe you should be a member of the Orthodox Catholic Church, see Fr. John for direction.						
18 III Easter W 7:30 AM Matins 8:00 AM Mass 9:00 AM Church School 10:00 AM Mass 4:00 PM Evensong	19 St. Dunstan of Canterbury, BC	20 St. Pudentiana, V	21 St. Cassian of Uglich (1504) Wonderworker St. Helen, daughter of an English king, mother of Constantine 12:10 PM Mass	22 <i>feria</i> 9:00 AM Mass 7:00 PM Evensong	23 <i>feria</i> 9:00 AM Mass	24 St. Vincent of Lerins, C 9:00 AM Mass 4:00 PM KNUS Radio 710 5:00 PM Evening Prayer
25 IV Easter W 7:30 AM Matins 8:00 AM Mass 9:00 AM Church School 10:00 AM Mass 4:00 PM Evensong	26 St. Augustine of Canterbury, BCD	27 St. Bede the Venerable, CD	28 <i>feria</i> 12:10 PM Mass	29 <i>feria</i> 9:00 AM Mass 7:00 PM Evensong	30 Walstan of Bawburgh, Confessor 9:00 AM Mass	31 <i>feria</i> 9:00 AM Mass 4:00 PM KNUS Radio 710 5:00 PM Evening Prayer
Consider some Summer Reading from the shelves of the St. Mark Bookstore: Orthodox Way by Ware, The Faith Catechism, lives of Saints, Apologetic Theology, among possibly edifying subjects.						



The Antiochian Orthodox Christian Parishes of Colorado welcome you to the St. John Chrysostom Conference, 29 Sept - 1 October 1997.

His Grace, Bishop Basil &

the clergy brotherhood of the SouthWest Region, Antiochian Orthodox Christian Archdiocese, with the blessing of Metropolitan Philip, invite you to the *St. John Chrysostom Homiletics Conference* 29 September - October 1, 1997 (Monday - Wednesday) at the beautiful 750 acre Glen Eyrie Center, West of Colorado Springs, Colorado.

Dr. John Boojamra will deliver a condensed version of his Seminary Homiletics Course. Time for worship, reflection, and fellowship is planned. This Conference is open to all Regions and is Pan-Orthodox.

Two nights' lodging with meals, including Monday Supper, Tuesday Breakfast, Lunch, and Supper, and Wednesday Breakfast and Lunch with all facilities, tuition, and fees, will cost \$190 per person when sharing a suite with one other or \$240 for a private suite (for registrations received by August 15). All suites include private bath and two queen size beds. Parking is abundant and Airfares are very reasonable into the Colorado Springs Airport on Western Pacific, United, Continental, etc. There is a shuttle for \$10 from the Airport to Glen Eyrie.

For information and reservations write or call 303-722-0707:

St. John Chrysostom Conference
1405 So. Vine St.
Denver, CO 80210

Preparing your Children for Holy Communion

Orthodox Family Life, Spring 1997

Several parents have asked at what age they should begin to prepare their children for Holy Communion. As with every important good habit one should start as early as possible. Most people associate fasting from food as essential in preparation for receiving communion. However there are other very important factors dealing with 1) time, 2) mental attitude, 3) personal relationships and 4) physical (bodily) preparations. Lets look at these one at a time

Time. Preparation for Sunday worship MUST begin Saturday evening. Prepare your child by turning off the television early Saturday. Read them some children's Bible stories and discuss with them the theme of the story. Likewise DO NOT turn on the TV on Sunday morning. As you begin to reinforce this good habit, you are letting the children know that Sunday is such a special day that we begin preparing for it Saturday evening and that normal daily activity is suspended for the Lord's Day.

Mental attitude. After your Saturday evening Bible story pray with your children. Ask them to thank God for the blessings He has given them over the past week.



The greatest blessing is that God sent His Son to suffer and die for us so that we can be forgiven of our wrongdoings. Remind them that it is in Holy Communion that we remember, and receive, Jesus' gift of His Body and Blood. This exercise prepares the child's mind to focus on the personal "why" of Holy Communion.

Personal relationships. During the Saturday evening prayer time make sure to guide your child in saying prayers of forgiveness, not only asking God for His forgiveness of their sins but also their forgiveness of others who have hurt them the past week. Help them to remember to forgive classmates at school or siblings, or even maybe Mom or Dad, who may have hurt them. This helps them to understand that Holy Communion is not just between them and the Lord but between them and the people who they live with each and every day.

Physical, or bodily preparation. Fasting is no easy task for children. However, some effort can be made in this area. The entire purpose for fasting from food is to constantly remind us that Jesus' life, broken and poured out for us, is the only food that can take us to heaven. We should all come to the chalice hungry, Hungry physically as well as spiritually. You can begin at five or six years by serving them a simple breakfast, with a smaller portion. Then as they get older they can be weaned little by little off of Sunday morning breakfast. Certainly by the time a child has reached the age of ten or eleven they should be fasting on Sunday morning, if they intend to receive communion.

There are no fail-proof methods but we must make a beginning †

What Really Happens After You Die?

The Tollhouse Controversy Part V

Conclusion: The Toll-houses and the Judgment

By Fr. Paul O'Callaghan, Dean of St. George Cathedral, Wichita
(by permission from *St. George Messenger*)

The Judgment of Our Souls

IF THERE is anything that is clear in patristic teaching about the afterlife, it is the fact that the soul alone cannot be judged, punished, or purified for deeds committed in the body. St. John of Damascus writes, "Wherefore if it is the soul alone that engages in the contests of virtue, it is also the soul alone that will receive the crown. And if it were the soul alone that revels in pleasures, it would also be the soul alone that would be justly punished. But since the soul does not pursue either virtue or vice apart from the body, both together will obtain that which is their just due" (On the Orthodox Faith, ch 27). This is the whole point of the resurrection. Sins committed in the body will be judged and punished in the body. The idea that the soul is the person and the body a mere outward shell has been rejected as heretical by the Orthodox church. It is therefore nonsensical for the soul alone to be judged for sins committed in the flesh.

This is one of the major drawbacks of the toll-house theory. It presents the soul traveling through a passageway after death awing which it is subjected to particular judgments regarding virtues and vices. However, such virtues and vices pertain to the whole person, not just to the soul. Thus to picture demons manning a toll-house of fornication and carrying off guilty souls to hell is to ignore the bodily nature of such transgressions.

The strength of the traditional Orthodox teaching about the intermediate state is that it remains focused on the resurrection, understanding human persons to be a union of body and soul. It therefore depicts the souls of the deputed in a relative state of bliss or abandonment as they await judgment at the resurrection of the dead. There is indeed a preliminary separation of the righteous from the wicked immediately after death (often referred to as the particular judgment), but this in no way involves a full accounting for one's life. That, as both Scripture and tradition make clear, will take place at the resurrection. Unlike Roman Catholic doctrine, which pictures souls suffering for their sins in purgatory, and affirms that the evil depart immediately to hell, Orthodox teaching on the afterlife concentrates on the resurrection of the body. It maintains that judgment, rewards, and punishments will only take place after the resurrection. Thus the Apostle Paul portrays the testing of our deeds and any necessary purification to take place

on the day of judgment, when the whole person stands before God and is received into his kingdom (see I Cor. 3:11-15). To hold otherwise is to fall prey to false views of human personhood which disdain the body.

The Judge of Our Souls

In addition to falsifying the issue of when a person is judged, the toll-house theory gravely misstates the issue of who will judge. It is abundantly clear from the Scriptures that Christ will judge us on the last day. This teaching is so pervasive in the New Testament that it is not debatable. Toll-house teaching hands over what belongs to Christ to the demons.

As horrible as this sounds, it is nonetheless true. The toll-house theory holds that on the "stairway to heaven" there are numerous steps staffed by demons who sift the soul for sins and vices before letting it pass or dragging it away. Each person has his case for inheriting heaven tried by devils. If his good works are not enough to compensate for his sins, then even the angels who are escorting and defending him cannot fend off the demonic inquisitors. The soul is dragged off to hell, (or if hell is postponed until after the resurrection, something nearly identical to it). (For a description, see Vasilios Bakogiannis, *After Death*, pp. 61-62).

It is not surprising that with demons on the judgment seat, salvation or damnation is by works alone. After all, in this whole scenario, the sacrifice of Christ and his victory over sin, death, hell, and the powers of darkness seem to account for nothing. The demons are still very much in charge of a person's destiny. Christ is out of the picture, and thus his forgiveness, love, and redemption cannot be found. Every poor sinner is at the mercy of the demonic legions and can only hope that his good works will outweigh his bad. What a travesty of the apostolic gospel! Fr. Michael Azkoul is sadly to the point when he states that Fr. Seraphim "never understood the place of Grace in the Orthodox religion" (*The Toll-house Myth*, p 48). Thus, in a system where grace is marginalised, believers are taught to fear demons rather than to fear God.

In contrast to this neo-pagan concept of judgment by devils, Christians know that the One on the dread judgment seat is the very One who died for their salvation out of love for mankind. The One who will be revealed in glory will also bear the marks of the scourging, the nails, the lance, and the crown of thorns. While avoiding every form of presumption, the faithful know that their judge is also their Savior, the very One they trust for mercy, forgiveness, and eternal life.

A Blessed Afterlife: Reality or Deception?

Fr. Seraphim is concerned that Orthodox not fall into the trap of adopting a rosy view of the afterlife that minimizes the danger of judgment and damnation, as he holds that occultists and Protestants do (see *The Soul After Death*, pp. 176-177; 269-270). Certainly, he

is justified in this apprehension, as many moderns seem to hold that "everyone goes to heaven" (or almost everyone, except great sinners like Lenin, Stalin, and the like). The evangelical variant is that if one has simply "made a decision for Christ" one is automatically saved. Neither of these approaches is in the slightest way compatible with Orthodox teaching. In contrast to such falsely optimistic views, he feels that the tollhouse teaching is a great stimulus to a life of fervent repentance and spiritual struggle.

Knowing the terror that lies ahead in the tollhouses urges people on toward the attainment of virtue. He holds that perfected saints may be able to "sail through" the toll-houses while Orthodox Christians still "inclined to sin" must be subjected to them. According to him, this prospect is thus a powerful incentive to piety and asceticism (see *The Soul After Death*, pp. 74, 91, 269-270).

However, such reasoning undermines sowed doctrine. Jesus warned us "not to fear those who can kill the body, but to fear him who has power to cast both body and soul into hell" (see Matt. 10:28). Who is that? Undoubtedly, it is God, not the devil. Thus the Apostle Paul states, "Knowing the terror of the Lord, we persuade men" (2 Cor. 5:11). But even beyond that, the Apostle John tells us that "perfect love casts out fear" (1 John 4:18). The Scriptures do not emphasize fear of the devil or his minions to stimulate believers to seek salvation or pursue good works. And though the fear of God is certainly counseled, perfect love obviates the need for even that. In other words, the ideal is for Christians to seek to do all purely out of love for God and neighbor. Even fear of God is a valid but inferior motive.

Nor does holding that believers should look forward to blessedness in the afterlife fall into the blissful illusions of occultists and Protestants. This is not simply because the Scriptures and Fathers offer us such hope. There are other factors to recognize. The first is that although Christ will never turn away any soul that dies in repentance and faith, it is always possible for us to turn away from him so as not to die in repentance and faith. This is why the Apostle Paul warned, "Let him who thinks he stands take heed lest he fall," (1 Cor. 10:12) and why he himself refused to consider that he had already attained a blessed resurrection. He therefore disciplined his own body, "lest after having preached to others," he himself "might be cast away" (see 1 Cor. 9:27). His point was that we must always fear ourselves, it is possible at any given time that we may turn away from Christ and forfeit the blessed promises he has entrusted to us.

The second reason to avoid overconfidence is that we have no basis for assuming that the state of every believer in the afterlife will be equal. Indeed, fathers such as Ambrose of Milan held that there were different levels in the intermediate state (see Simon Tugwell,

Human Immortality, p.174). One's perception of Christ's presence in the intermediate state is likely to be relatively more dim or clear depending on one's spiritual attainments in life. This would simply be a reflection of how fully one's spiritual capabilities had been developed during one's life.

Both of these factors should be incentives for us to seek to live a pious, fervent life of love for God and neighbor without the added stimulation of fear of the demonic toll-houses. Knowing that we always stand in peril of departing from Christ's holy way and perishing should cause us to always remain watchful and seek to complete our lives in repentance. Realizing that our share in Christ's blessedness will be dependent on our closeness to him in this life should motivate us to draw near to him even now.

If we add to these things the recognition that on the day of judgment our works will be "tried by fire" (see 1 Cor. 3:13), and that even "every idle word" (Matt. 12:36) we have spoken will be revealed, we have more than sufficient reason to struggle for holiness in this life. To add the fear of the demonic tollhouses to these pure Christian motivations is unnecessary. In fact, it seriously unbalances a healthy Christian desire for deification and turns it into a morbid preoccupation with demons.

In conclusion, I offer this summary of problems with the toll-house teaching:

- It is not taught in the Scriptures.
- It is not contained in the Apostolic tradition.
- It is not clearly attested to in the undisputed writings of the Fathers and ecumenical teachers, and there is no patristic consensus to it as received doctrine.
- It has not been accepted as the universal teaching of the Orthodox Church.
- It depends on visions as its source.
- It is not referred to in the services of the Church, most notably the services for the departed.
- It teaches the judgment of the soul apart from the body.
- It makes the demons, rather than Christ the judges of our souls.
- It undermines confidence in Christ and his triumph over sin, death, and the devils.
- It produces an unnecessary and dangerous preoccupation with demons.

Therefore, in view of all we have seen, the toll-house theory cannot possibly be received as the doctrine of the Orthodox Church†

Ask Etheldreda

Dear Etheldreda:

I am sad to report that our old friend, Dolores del Rio, is missing and has been contacted by evil forces. Dolores disappeared the afternoon of Easter Monday while jogging on a quiet residential street in Buenos Aires. She was last seen accompanied by her loyal mixed breed dogs, Di and Fergie. The dogs were noticed at the gate of the Basilian Sisters Convent because of their relentless barking. They would not be consoled. When Mother Hercule came down to the gate, Fergie ran up and dropped a small object at her feet. This, upon examination, proved to be an antique Kodak camera. Mother Hercule rushed the camera to the Basilian photo lab and, with her usual care, developed the film and printed the resulting images.

The last photograph on the roll reveals much. The image is that of a speeding Studebaker motorcar. Dolores must have reacted with blinding speed to get her pocket Brownie out and snap the onrushing vehicle milliseconds before it hit her. Even more astonishing was her success in pitching the small camera to Fergie before impact.



What the villains did not count on was: 1) Dolores speed with her Kodak, 2) the swift action of Di and Fergie, and 3) the forensic intelligence of Mother Hercule and the sisters at the Basilian Convent. Mother Hercule returned to her laboratory to develop various sections of the Studebaker photograph at immense magnification. Due to the high resolution of the old Brownie 127 film, the results have been entirely informative. Her conclusions are as amazing as they are certain:

The figure at the wheel of the Studebaker is positively identified as an American, the Priest Rev. Stuffanopolis TskTskologos who serves an Orthodox church in Spokane. TskTskologos is notable for his unique theories: that Greek is the original human language and that all Hebrew Bibles are forgeries; that the Liturgy of St. John Chrysostom was served by our Lord in the Upper Room at the first Lord's Supper with full vestments and iconostasis and that the Rite has never changed; that the Latin Mass and the Latin language were invented by Pope Pius X in 1915 and introduced into the Roman

Catholic Churches of Europe and America as a plot to confuse and destabilize the Allies; that in fact Pope Pius X and Kaiser Wilhelm of Germany were the same person who was ferried over the Alps by supercharged Zeppelin by night so that he could appear on alternate days in Rome and in Berlin; that Antioch never existed, and that St. Peter was first head of the Church in Constantinople which was not founded by St. Constantine in AD 300 but is in fact the oldest inhabited city on earth, predating Jerusalem, and is in fact the real City of David spoken of in the Bible. TskTskologos writes doomful articles in non-Orthodox publications, like the *Christian Challenge*, warning Barbarians to stay away from the Orthodox Church unless they fully accept his theories and prove by genetic analysis that they are in fact at least 51% of the pure blood.

Even more sinister is the discovery, by the highest technical analysis, of the figure reflected in the left fender of the Studebaker: There remain no doubts but that the large black blob is in fact the image of an Orthodox Bishop in Kamalafka with Pectoral Cross. By enhanced resolution he has been positively identified as: His Grace, Bishop Antinomos of Santa Annarexia, California. This prelate is often identified with the curious theories of TskTskologos. He is known to sympathize with enemies of the Antiochian Archdiocese in America and abroad. He is most famous for his Edict promulgated in early 1996, that clergy of any Jurisdiction may travel through his California Diocese only if they are vested in a Phelonion -even presumedly if they are only passing through California on public transport in the capacity of a private citizen.

The Basilian Sisters have uncovered the interesting fact that Bishop Antinomos is the majority stockholder, with his sister, Ouzoeta, in *Phelons R US* ® of Chicago, Illinois. *Phelons R Us* ® have vastly increased their US sales since the Edict. In fact, their new Spring '97 catalog features an expanded line of phelonions for all occasions: included is the 'Smoking Phelon' with special pockets for pipes, tobacco, and paraphernalia; the 'Beach Phelon' which includes a Weather Band radio and Shark Repellent cartridges and which may be accessorized with matching ear plugs, bathing cap, and flippers.

But I digress. The most puzzling fact in this case is the utter disappearance of Dolores. One would think that TskTskologos and Antinomos would have simply run her over with the car and dashed away to the American Consulate by one of the many horse trolleys that provide transport everywhere in Buenos Aires. Something must have gone amiss. Our only hope is that Dolores survived the attack and may in fact be negotiating with her unwitting captors at this very moment.

-Sister Ignatia

Basilian Convent of the true Chair of Peter at Antioch, Buenos Aires, Argentina.

Ethel: Dear Mother Hercule and Basilian Sisters, We have lit all the candles at Ely. By God's help, these villains must not escape!

Parochial and External News

The great Missionary brothers Saints Methodios and Constantine—Cyril are canonized by both the Catholic East and the Church of Rome. Their method was to make vernacular translations of the Bible and both the Western (Rite of St. Peter) and Eastern (Rite of St. John Chrysostom) Service Books available to the peoples of Eastern Europe. Their followers began the conversion to Christianity of Kiev (Prince Vladimir and all that) and the Russ by the end of the first millennium. The numbers of new Catholic Christians (the Orthodox in these centuries before the 11th century Schism) were to double the size of the Church in 100 years - what has been called the "Second Pentecost." We commemorate these remarkable Saints on 11 May.

Under the leadership of Metropolitan Philip, and before him, of Metropolitan Anthony, the Antiochian Archdiocese follows the model and spirit of SS. Cyril and Methodios. Our Archdiocese has always been the leader in English language Service Books (keeping Archbishop Tikhon's translations in print) in North America and in providing for the restoration of the Western Offices and Liturgy lost to Orthodoxy after the 11th Century Schism. The Western Rite was certified in 1958 by Patriarch Alexander of Antioch following actions of the Moscow Synod in 1936, 1904, and 1870.

The Parish Life Conference of the South West Region will, as always, include Western Rite Vespers. Father Stephen of St. Vincent Parish in Omaha will Officiate, and Father Anthony of St. Peter Parish in Fort Worth will preach at Vespers on Friday, 20 June at Omaha. Fr. John, the WR Dean, will also attend.

The V. Revd. Paul W. S. Schneirla, Vicar General of the Western Rite Vicariate, has announced a meeting of the Western Rite Clergy and Laity

at Toronto during the General Convention of the Antiochian Archdiocese. This special meeting is to occupy 23 July 1997 and will provide the moral equivalent of a purpose-built Western Rite Conference for 1997.

St. Mark's Parishioners will remember Joel Perry who attended Liturgy and Vesper Services at St. Mark's in Epiphany, Pre-Lent and Lent his year. He was in Denver to help with a family illness and has since gone to Michigan on his way back to Uzbekistan, former USSR, where he has served as a School Teacher. Joel writes, "thank you so much for all your help and guidance. I truly believe that meeting you was a divine appointment... I wanted to tell you - I was Chrismated last Sunday at St. Michael's in Redford, Michigan. I'm asking God that through the prayers of Sts Cyril and Methodius I can play even a small role in the Orthodox Church." Welcome home!

The Church Women announce a meeting at 11:30 on Sunday, May 25 at St. Mark's. The agenda includes plans for the Fall Craft Fair, the election of a Secretary to serve in place of Christie Reppond who has resigned that useful office, and to plan summer activities.



We congratulate Kathryn Reeves (St. Mark Church Women President) who will Graduate with Honours from Denver University on June 7 with a B.A. In English Literature. She hopes to continue in a Graduate Program.

About a dozen youngsters from St. Peter's, Fort Worth are coming to Colorado for the big Orthodox Christian Youth Camp in the Rockies this June. If you are between 11 and 18 years of age, see Fr. John or Youth Director Thomas P. for details so you can join dozens of other Orthodox Youth in the fun and fellowship. Deacon Mark of the Diocese of Denver is in charge.

Thanks to all who contributed to the Lenten appeal for the St. Mary Magdalene Convent in Jerusalem. Nearly five hundred dollars were contributed by St. Mark's faithful for extensive repairs to the roof for the Convent where the New

Martyr Elizabeth's body reposes. A relic of St. Elizabeth is kept in the Altar at St. Mark's. Thanks to all who contributed to the OCOC food drive. Hundreds of cans and other provisions were collected. This was our best year in terms of your gifts of food, clothes, and cash for the Center and its ministry to the undeserving poor.

A curious book review was printed in DOXA recently in which a lady from Santa Fe, New Mexico asserted that the Risible Faculty, eg., sense of humor in human beings, is not a function of intelligence, but rather an evidence of sinful degeneracy. The Revd. Sterling R., aka Br. Isaac, aka Br. or Fr. Andrew, is the editor of DOXA. He is known to a few of our readers by his none too insightful essays in non-Orthodox magazines warning Anglicans and other potential converts to Orthodoxy against the Antiochian Orthodox Archdiocese and our provision of forms for the Western Rite. He was recently heard in Denver on the Radio advocating a "dance hall" model of the Liturgical space of Churches. This would certainly abolish the joyful quiet and focus of the traditional Mass (possible only when one is not upset by some nut, clergy or lay, "dancing" across the room), make ecstatic and pietistic excesses inevitable, and extinguish any corporate focus on the transcendent majesty of Christ, the invisible and active High Priest. Ah yes, how very exciting, but never one bit amusing, to be sure.

One of the local clergy remarked that a sure sign of serious mental / social disfunction is an absence of sense of humor. The tiresome "serious" ones who have endless tapes to play about their addictions and problems are notably devoid of the intelligent, selfless perspective required for a sense of the ironic and hence, of the operation of the Risible Faculty. Joyless piety is more likely a disease symptom than any real relationship to God, and God in others, who transcends the ego. But of course, this is only the anecdotal muttering of an amateur, a mere cleric, and not a scientist.

We have observed a few Orthodox Christians who operate out of a "theology" which has so marginalized the Apostolic doctrine of Grace, that they really see themselves climbing some impossible ladder, beaten back by demons, and continually deceived by devils, toward a paradise of which they are totally unworthy and utterly incapable of ever attaining. Christ comes into this happy picture only as an accuser, more severe than the devils, who will pronounce the soul's final damnation at the end of time. This "orthodoxy" is not to be confused with the Doctrine (still available to readers of the New Testament & the Church Fathers) which swept across the ancient world and was universally regarded as "Good News."





The 4 Presbyteras & Sophie during a Bright Week gathering. Jeanetta Issa, Deborah Connely, Martha Lynch, Ruth Uhl (seated).

In this LION find:
Geo. Herbert on Easter
Passionate Learning /Teaching
Parish Kalendar
Letter to Etheldreda
Homiletics Conference
Fr. Paul on Toll Houses
Parish News

Distribution of Palms.

Shawn Gregory & Miss Sullivan with real red Paschal Eggs



The Miller women: Susan (Sandy) Matsch Miller with daughters Sarah and Leslie. All are smart, orthodox, and, so far as we know, unattached.

Robert Sherman, Terri Lee Heffner, Kathrine Herrell, Mrs. Ann Herrell holding Robert Thomas, some friend or family member, & Mrs. Dana Huft with Emily, Kathryn, & Sean.

A 1997 Wish List for St. Mark's

- cleaning the interior rafters
- painting the exterior trim
- painting worn interior surfaces
- cleanup & tend the flower beds
- paying for the new copier (\$1,000)
- repairing the tower/spire
- reorienting the Pipe Organ (\$2,500)
- hymnal supplement (\$ 500)
- enlarging the Parish Hall
- cash to help missions & monastics

See any member of the Vestry or Fr. John with ideas.

Address Correction Requested

THE LION

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